

VOL. IV.

THE

NO. 5.

American Missionary

(MAGAZINE.)

"Go ye into all the World, and

preach the Gospel to every creature."

MAY,

1860.



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For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, &c., see the 2nd, 3rd and 4th pages of this cover.

New York:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,

ROOMS, 43 BEEKMAN STREET.

Price, Fifty Cents a year, in advance.

POSTAGE.—In the State of New York, three cents a year, in advance. Elsewhere in the United States and Territories, six cents a year.

CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and youth, who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies — each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked and salvation of the righteous.

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AMERICAN MISSIONARY ASSOCIATION.

SIAM MISSION.

FROM DR. BRADLEY.

Bangkok, Jan. 27, 1860.

DEAR BROTHER:—You will, I doubt not, be very desirous to learn something of the results of our union prayer meeting from the 9th to the 15th inst., which we held in concert with thousands of Christians in other lands. We have not such glorious results to report as I had hoped we might have. But the Lord be praised for what he has done for his cause and name here in this land of hitherto unparalleled spiritual death. And although the work does not as yet appear to be wide spread and wonderful, as we hear of from other parts, it is manifestly a work which none but the Almighty Spirit could have performed, and we are bound to think it is fully equal to the real faith we have had in his power and willingness to quicken and sanctify us, and convert the heathen under our preaching.

It is the united testimony of all the missionaries here, that they have been much quickened, and strengthened in the graces of the Holy Spirit, and encouraged in their work, in the course of our protracted concert of prayer. The religious interest manifested in our Siamese meetings increased steadily from the beginning to the end of the season. Sometimes there were between twenty and thirty Siamese publicly requesting the prayers of God's people. And before the close of the con-

cert, there appeared several new cases of hopeful conversion among them.

The persons who hoped they were converted in our revival last June and July were, with but two or three exceptions, engaged with us in this protracted meeting, and seemed to become more enlightened, and more like real Christians in their deportment generally. But they are still far from being what we desire them to be; nevertheless though they be but the feeblest babes in Christ, they are, if so, a new creation of the Almighty Spirit—a greater work than to frame and sustain all the material universe. Hence it is becoming in us to rejoice in this hope, and shout the praises of God for his great mercy towards them and us.

I have many times written you of our hopes in regard to a young Siamese man, named Sàwàt, remarkable in our first acquaintance with him, years ago, for his wonderful powers of memory, as evinced by his frequently rehearsing Scripture history to us, after reading our series of tracts on that subject. On the last day of the concert, he requested prayers in behalf of his wife, who was then disposed to oppose her husband in his attempts to serve Christ. The Lord has seemed to grant a speedy answer to those prayers. She has since expressed to us much concern for her soul's salvation, and confesses that she has been a very great sinner. In her last visit to us, which was yester-

day, she appeared to be greatly changed in her feelings towards Christ and his people, and expressed a wish to make a public profession of her faith in Jesus, whenever we should think it suitable for her to do so.

Our public exercises during the period of our concert were held the afternoon of each day, in the order of our missions. The first day they were at the Upper Mission, that of the American Missionary Association; the second day at the Middle Mission, the American Baptist; and the 3d day at the Lower Mission, the Presbyterian, and then the same order over again. Two meetings were held each day; one in the English language, chiefly for prayer and mutual exhortations, and one in the Siamese tongue, for teaching, exhortation and prayer. The last day, being the Sabbath, was observed as a day of thanksgiving and prayer, followed by a sermon, from Rev. D. Macgilvey, admirably suited to the occasion, and full of the most cheering promises of God, touching the ultimate triumph of the seed of the woman over the seed of the serpent.

The closing of that particular season of concert did not entirely close our extra efforts to save souls. We are making them still, though not after the same plan as before. We are hoping to see still greater works of the Spirit than we have as yet witnessed among this people. It is a time of deep heart-searching with many if not all of us, seeing our sins in the light of God's countenance, hungering and thirsting after holiness of life, and a far more efficient faith.

We have converted the house which Prof. Silsby once occupied into a chapel, and find it much more pleasant and inviting than the room in the lower story of our own dwelling.

My son C. B., left on the 24th, in company with Bro. Macgilvey, on a missionary tour to Petchâbooree, to be gone ten or fifteen days. I am laying my plans to make a preaching tour to the North, on the 6th proximo, taking Phrábat in my

way. Great multitudes of Buddhist devotees are now going to worship the supposed foot-print of Buddh, at that place.

THE SCHOOL AT MENDI MISSION.

Our missionary, Rev. John White, having been requested to address a letter to a Sabbath-school in this State, respecting the Sabbath-schools connected with our Mendi Mission, forwarded the following, a copy of which we have requested for publication. It will answer for other schools in this country.

Letter from Rev. John White, of the Mendi Mission, West Africa.

It is a matter of thankfulness to God that within the last few years, the attention of the Christian world has been turned to Africa, more than ever before, as a field for Missionary enterprise. The success which has thus far been granted to Christian labor on that continent is the guarantee of that glorious harvest which will be reaped, when efforts commensurate with the vastness of the work are put forth humbly and in the fear of God.

Already in the protestant missions on the West coast alone, twenty thousand children and youth have been gathered into mission schools, and are now in the way to acquire that knowledge which will make them wise unto salvation. In the Mendi mission, from the very beginning, much attention has been paid to Christian education. While our missionaries have made it their great business to preach Christ to all, so far as they have had opportunity; the claims of the children and youth to a Christian education have not been neglected. At present some of the former pupils of our schools are among the most active assistants in the regular missionary work.

There are two classes or kinds of schools, concerning which a word or two in explanation may be necessary.

1. We have two mission schools in the boundaries of two tribes—one in each tribe—where thirty-five or forty promising native children are being taught.

These children are mostly taken from so many different families; some of them are children of the neighboring chiefs, and they are all under missionary influence *exclusively*, and *reside* with the missionaries. Most of them have been in our schools for a period of three or four years, and a few of them for a longer period. So far, they have made great proficiency in learning; all can read, and not a few of them have a good knowledge of grammar, geography, arithmetic, botany, &c.; above all, and best of all, they have a knowledge of the Bible and its precious truths, which might put to shame some of the youth of more favored lands.

About half of those in our mission schools are girls, and their time, when not employed in study, is devoted to learning how to cook, wash, sew, &c., and likewise the spare time of the boys is devoted to farming, and acquiring a knowledge of the simple arts. A brighter and more interesting class of children is rarely seen than those who compose these mission schools. In aptness to learn, intelligence and natural ability, they equal any children I have ever seen. They are to be under the control of the mission until they arrive at "age." In the mean time it is our hope that they may become earnest Christians, and carry forward the work of evangelization, which has been begun by the missionaries.

From all parts of the country the missionaries have applications from heathen parents to take their children, and many more might be gathered in, if the men and means were forth-coming. About twenty-five or thirty dollars supports a child in one of our schools for a year. Two new stations are expected soon to be opened, and then a few more children can be taken into each of them.

Quite a number of the youth have given their hearts to Christ, and afford evidence of being true Christians. About a year ago, it was my privilege to direct a number of these dear youth to the Saviour, and I have the happiness of believing

that some of them are now rejoicing in God their Saviour. Since then, a number of the children at *Boom Falls station*, (among the Mendi people), have given evidence of conversion. We look to their future career with great interest and earnestly trust they will become teachers and preachers to their countrymen, who are now stretching out their hands and earnestly imploring us for the Gospel. The earnestness of these young converts, the fervency of their prayers, and their consistent walk, are all tokens for good.

It perhaps might interest you, to read a specimen of their letters. The following letter was written a few months since, by a promising boy, who, a few years ago, was in the wilds of heathenism; now he gives evidence of being a child of God. I transcribe the letter just as he wrote it, leaving out a little of it.

Good Hope mission station.

"My dear beloved Pastor: I hope you are well and all your family. I hope the Lord may be with you till you reach safe to your little land. Please to bring or send me one small Bible. I am trying to serve my God. I hope that God may help me. All the missionaries are very kind to me. * * * * Our meetings on Friday are getting on well. I hope God may be with you till you come back and tell us the good news. Some of the boys in the mission house are trying to pray to God. I hope when you pray you may remember me, because I am in the midst of temptation. No more to say.

I am your affectionate boy."

Another of the boys writes more recently, "I am still trying to serve God." One of the girls writes, "We are still going on with our little prayer meeting."

In these instances, and others which might be mentioned, we have abundant cause for gratitude. In what has been done we have an earnest of what will be accomplished, when the word of the Lord shall have free course among the sons and daughters of poor injured Africa. They shall come from distant lands—from Af-

rica—and be welcomed to the marriage supper of the Lamb, while, it is to be feared, many of the children of the kingdom will be cast out.

I must say a word in relation to the other schools besides those I have mentioned. There are a number of *out* schools in our mission, where the children are taught only for a few hours each day. They are free for all to attend, and seem, to some extent, to be appreciated by the natives. The children in general are making commendable advancement. Reading the scriptures, and singing, form a prominent part of the exercises. These schools are taught by native teachers.

We have a Sabbath-school at each station, and at some of the out stations. They are all well sustained. It is most interesting to go into any of these schools, and hear the children recite their Scripture lessons, and sing some of those sweet hymns, that are sung in our Sabbath-schools in this country. I have often heard little ones, just beginning to talk, trying to join in singing*

"There is a happy land,"

"I want to be an angel," &c.;

And I have heard these songs—sung by many voices—borne to my ear on the evening breeze, and as I have listened I seemed to anticipate that happy coming day when the vallies and plains of Africa shall be made vocal with the songs of a Saviour's love, and she shall take her place among the evangelized nations of the earth. God speed the day!

* They sing also in their own language, hymns which have recently been translated.

SANDWICH ISLANDS.

For the American Missionary.

Brief Notes taken on a tour round the island of Hawaii, in the Autumn of 1859.

BY REV. JONATHAN S. GREEN.

From the high lands of Kohala, where we now stand and look down on Waimea, the prospect is exceedingly grand. To the left, towering nearly 14,000 feet above the level of the sea, stands Mauna Kea, still retaining a portion of the last winter's crop of snow, and casting its shadow on the plain below.

To the right, like a sentinel, overlooking the district of Kona, rises Hualalai, a mountain of some 9,000 feet; while directly before us, but at a great distance, Mauna Loa rears its majestic dome 13,760 feet towards the heavens. Near the top of this immense mountain the fires of the volcano burst forth in 1855 in terrific grandeur, pouring their streams of liquid fire down its side, destroying every thing in its way, trees, earth and rocks, drinking up streams of water, till after many weeks the fearful element approached a place only about six miles from the bay and village of Hilo, when it ceased to flow. So in February of this year, there occurred another eruption at nearly the same spot, though the lava stream took another direction. We can now see the smoke from some five or six mouths of craters on the slope of this mountain; and can trace for miles, by the smoke and gases, the lava stream on its way to the sea in the district of Kona. What an immense quantity of burning matter has this mountain disgorged these few years last past. What will be the end of these terrible eruptions? For a long time we gazed on these mountains, the smoking craters, and the plains below with adoring thoughts of the power and majesty of God, the Creator. "Great and marvellous are thy works, Lord God Almighty."

Again, we stand upon the brink of the precipice, nearly perpendicular, which overhangs the valley of Waipio, the most spacious and picturesque one of the islands. It is filled with kalo patches, fish ponds, and habitations of men; but at this great distance, they all appeared like mimic representations of those objects. Even the large meeting-house, which is being erected there seem from this height like a child's play house. Here is a fall of water of extraordinary beauty, and when the stream is swollen by mountain rains, it must be magnificent. Now the stream is small. It comes down from the high lands about Waimea till it reaches the precipice at the head of the valley. This is a perpendicular rock, supposed to be 2,000 feet in height. The rivulet leaps down this precipice, perhaps 100 feet into a basin of the rock, and thence the entire distance, say 1900 feet, into the chasm below. Some portion of the stream, in its great descent, becomes mist, and as-

cends or goes off latterly. The water, however, seeks the ocean at the mouth of the valley, some two miles distant, filling the kalo patches in its course. The appearance of this valley is romantic and pleasing, and that in a high degree.

Again, at Kilauea, having visited the hot springs above, also the sulphur-banks, all created by the stream which ascends from below through the crevices, and having descended some 1200 feet into the great crater of Kilauea, and walked two miles or more over immense fields of lava, some of it smooth, and other parts broken up into slabs of every size; we now stand on a broken ledge of lava, and look down, perhaps 25 feet, into a sunken crater which may be 500 feet long and 300, or possibly 400 feet broad. This is the only active crater at present at Kilauea, but from this we learn all. It is a fearful spot. We literally "stand on" (not slippery, as Watt's tells us) "rocks,

And fiery billows roll below."

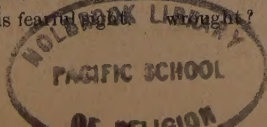
We have been watching this area for two hours, with the deepest interest, not a single moment of which has there been the slightest cessation in the action of these fearful fires. Two or three fountains under the ledge which, at the height of some 15 feet, surrounds the lake, have been constantly playing, rushing out from beneath the incumbent rocks, and throwing their fiery waves on to a little island (thrown up in the midst of the lake), like the surf dashing on the shore of some rock bound coast, or throwing their jets high in the air. Anon, near the middle of the caldron there would be a slight commotion, then a bubble would rise to the surface and break. This is followed by others, till in a few minutes an area of a rod or two is in a whirl of excitement, rolling its waves in every direction and throwing jets into the air 20 and 30, and some of them perhaps 50 feet. This has been repeated many times during the two hours we have stood here. And now the entire lake is on the move like counter currents of the sea. We can see them meeting, in each direction as they approach the island, open and receive into their burning jaws huge slabs of cooled lava which melt as sheets of dry paper would consume in a furnace of fire. We are satisfied with this fearful sight.

What an emblem of the pit of woe. How vividly would the good Watt's have realized the force of his own language had he stood on the rocks of Kilauea as we now stand, and read :

"On what a slippery steep
The thoughtless wretches go,
And, oh, that dreadful fiery deep,
That waits their fall below."

Again, at Honaunau, the house of Keave, the sacred depository of the bones of departed kings. For the last hour we have been standing on the foundation of this house (nothing remains of the house or the images about it), walking over the heiaus or huge piles of stones on which sacrifices were once offered to Hawaiian gods; and examining the large Punhonua, or city of Refuge, all of which are described by Ellis in his "Tour round Hawaii." I find his account of the heiaus and Punhonua correct, excepting the entrances into the city of refuge. The wall on this side is as he says, 12 feet high and 15 feet thick, but there is no opening, and I judge from every appearance there has never been one. The Punhonua must have been entered from the sea, and from the south side. The labor of erecting these heiaus, and this huge wall must have been very great, and the number of workmen immense. By the side of the large heiau we came upon Keona's sleeping place, a simple stone of some 14 feet long and 18 inches wide, a foot thick perhaps, on which tradition hath it, the chief of that name used to sleep, but whose height was so great that both his head and feet projected over his sleeping place. Certainly in those days there were giants on the Hawaii.

Again, we have been standing on the rocks where Capt. Cook fell by the hands of violence. What a scene must that have been. What a fall from being worshipped as the god Lono, to being dragged over these lava stones by an infuriated mob up these heights, and offered a sacrifice to some Hawaiian god! How peaceful do we find every thing now on this tragic spot. Here, since that time, lived, and labored, and prayed, the excellent Chiefess Kapiolani. Here stood the first house of prayer in which Mr. Ely ministered, and in which many souls were born of God. What hath God



Again, we are on the side of Kealakekua Bay, opposite the place where Capt. Cook fell. We have visited the heiau where I suppose the wood which composed the railing on its top was taken by Capt. King by the desire of Cook. Near by, we visited the place where Opukahaia lived with his uncle, and saw the cocoanut tree planted by this youth (Obakiah). On leaving, we saw a cocoanut tree, near the butt of which is the hole made by one of Cook's guns, which must have been planted on the heiau. The gun was probably fired to display the power of Lono and strike terror into the hearts of the people. The meeting house and school house, and most of the dwelling houses are now on this side of the bay.

Once more, at Kiholo. Here we are at the village of Kiholo, near the lava flow, where the streams of liquid fire are pouring into the ocean. We reached this village about 4 o'clock, P.M., and immediately walked over the fish-pond of the king, some two miles in circumference, but which is now a heap of lava slabs of every size and shape. On the top of these slabs lies the sand and shells which lay at the bottom of the pond. The lava flow just reached the sea at the little fishing village of Wainanelii, destroying most of the houses, the cocoanut trees, and filling up the little harbor. It has spread some three miles in width till it has reached this village of Kiholo. We walked over a considerable tract of the cooled lava, which at a little distance resembled a lake when the ice is breaking up and suddenly freezes again. We had a guide with us whom we followed till we came to the fires. These seemed to be branches of the main lava stream, running in several directions as they found fissures in the cooled lava. In some places the streams were very sluggish, almost stationary, as they crept along over blocks of lava nearly level; and then the flow was quite rapid as it came to a steep place in the rocks. Into these molten streams we thrust our sticks, and drew out the matter which adhered to them, and preserved them as specimens of the lava of Kiholo. This was no easy matter on account of the excessive heat of the stream.

Night Scene at Kiholo

We designed to take a canoe, about sun

set, that we might reach the place where the lava flows into the sea at dusk, view it awhile, and return to the shore so soon as the mountain breeze should set in, being warned of the fact that this breeze would drive the smoke and gases into our faces. But happily for us, a gentle south wind blew, which counteracted the breeze from the mountain. We therefore waited till it was quite dark, when we were rowed about a mile and a half over a quiet sea, till on a sudden as we turned round a projecting cliff, we beheld a phase of Pele which left all we had yet seen in the back ground. I despair of giving any one who has not witnessed something like it, an impression of its grandeur.

There were three streams of the molten lava, which rolled down a pale or precipice of some 25 feet on each side of a hillock of some 25 feet broad at its base, and 15 feet high. One stream we judged to be 12 feet wide, each of the others 6 feet. The two latter were separated by an island near the top of the pale, but united ere they reached the water. Though the water was said to be very deep, yet so long had the flow continued that another hillock was forming at the base of the old one. The matter of the flow would there accumulate till at length a huge mass, tons perhaps, would tumble into the water, causing the most furious boiling to a great distance all around, and sending up a great amount of steam. Though we were 50 or 60 feet distant, we found the water nearly scalding hot. We could see to read by the light caused by the fire, as we sat in the canoe. We remained a long time, and could have sat during the night so far as admiration of the scene was concerned. Still we felt that it was enough. We had seen the fires of the volcano in every phase, and prudence dictated a retreat from what might prove a dangerous proximity. We left, highly gratified and thankful to our guardian God and preserver. During the whole night, the heavens were lighted up with the reflected light from these raging fires.

In journeying round Hawaii, I was forcibly struck with the ruinous influence of volcanic fires. All the islands are volcanic, and all of them have not a little waste land in consequence. But no island of the group

suffers so much as Hawaii. I cannot say exactly what proportion of her surface is partially or wholly ruined. But taking her three mountains I think that not less than three-fourths of her acres are unfit for cultivation. And still her fires are burning. Her huge Mauna Loa seems to be a great deposit of hidden fires, ready to burst forth and destroy all before them. The Lord rebuke the destroyer, and save her people!

ABOLISHING CASTE.

From the Independent.

One of the most important services accomplished by the late Bishop Wilson, of Calcutta, was the abolition of caste in the churches of his diocese. The manner in which this was effected is a striking illustration of what may be done by decision, energy, and Christian kindness, in overcoming social prejudices and great practical difficulties. We have already remarked in noticing his memoir, that Bishop Wilson sufficiently magnified his office, and was sometimes arbitrary in the administration of his diocese; but he had so much practical good sense and genuine Christian feeling, that his very self-will was often an instrument of good.

When Bishop Wilson entered upon his office, the question of caste was already perplexing and dividing the churches. No vigorous attempt to abolish caste had yet been made within the diocese. The year before his consecration, one hundred and sixty-eight native converts had apostatized through the influence of caste dragging them back into heathenism. Some of the missionaries were greatly troubled as to their duty with regard to this evil, but few had the courage or the skill requisite to grapple with it in the churches. In 1833, Bishop Wilson addressed a letter to the clergy of his diocese, in which after setting forth the evils of tolerating caste in the Church of Christ, he uttered the Episcopal mandate in these emphatic words:

"The distinction of castes, then, must be abandoned, decidedly, immediately, finally; and those who profess to belong to Christ must give this proof of their having really put off, concerning the former conversation, the old man, and having put on the new man in Christ Jesus. The Gospel recognizes no distinctions such as those of castes, im-

posed by a heathen usage, bearing, in some respects, a supposed religious obligation; condemning those in the lower ranks to perpetual abasement; placing an immovable barrier against all general advance and improvement in society; cutting asunder the bonds of human fellowship on the one hand, and preventing those of Christian love on the other. Such distinctions, I say, the Gospel does not recognize. On the contrary, it teaches us that God 'hath made of one blood all the nations of men;' it teaches us that whilst the 'princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them,' it must not be so amongst the followers of Christ; but that 'whosoever will be great amongst them, is to be their minister; and whosoever will be chief among them, is to be their servant, even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.'

"The decision of the apostle is, accordingly, most express: 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.' For if the strong separation between the holy nation and the Gentiles, which was imposed by God himself, and had subsisted from the first legation of Moses, was abolished, and the wall of division dug down, and all the world placed on one common footing under the Gospel, how much more are heathen subdivisions, arising from the darkness of an unconverted and idolatrous state, and connected in so many ways with the memorials of polytheism, to be abolished."

Many pleas were urged to induce the Bishop to modify his position, but he was inflexible. Two years later the Bishop himself resolved upon a course of practical efforts to abolish the distinction of caste in his own churches. The movement began at Trickinopoly in 1835. The Bishop was then upon his first visitation. He had observed that in the congregation the Soodras, of the higher caste, kept themselves aloof from the Pariahs, of a lower caste, and he knew also that Soodras had refused to commune with Pariahs. He did not expect at once to conquer prejudices so deep and strong, but he resolved to break down the distinction practically, by his own example. Says his biographer:

"Thus a nucleus might be formed, round which others might gather from time to time, and to which all new converts might be added. If this nucleus could be formed in each station, and arranged upon the basis of the Bishop's directions, then time, patience, and watchfulness, by God's grace,

would do the rest. This, therefore, was the Bishop's purpose; and to accomplish it, notice was given of divine service and the administration of the Lord's Supper, for the very morning of his departure. All seemed impressed with the importance of the occasion, and the church was thronged. When the Bishop, in his robes, left the vestry in order to proceed to his seat at the communion-table and commence the service, he saw many scattered groups of natives standing apart from the main body of the congregation, who were seated on the floor. Fully aware of the cause, he joined one group, and taking two native Christians by the hand, he gently led them forward to a vacant place in front, and seated them. His chaplain, following in the surplice, by his directions, did the same. Others who were present were bid to assist. It was all done quietly and kindly, and no sort of resistance was made. The Soodra sat by the Pariah, and the Pariah by the Soodra, and both were intentionally intermingled with many of the authorities and influential Europeans of the station. When all was quiet the service commenced, and in the course of it forty natives came up, without distinction, and were confirmed. Then followed the sermon, from the words, 'Preaching peace by Jesus Christ.' When the Holy Sacrament was about to be celebrated, the Bishop quietly gave directions as to the mode of administration. A Soodra catechist received it first, then two Pariah catechists, then a European gentleman, then a Soodra, then some East Indians. The gentry of the station, having been much interested in the matter, had placed themselves at the Bishop's disposal; and, at the special request of a lady of the highest rank, a Pariah knelt and communicated between her and her husband. This facilitated the arrangement; and silently, but most effectually, the barrier which had existed for so long a time was broken down, and 147 partook of the Lord's Supper, without distinction. A precedent was thus set. This was the nucleus of the native church of the future.

How admirable the wisdom and kindness of this movement! And how appropriate the lesson for our country and times. The way to break down the spirit of caste in the American churches is just to begin to do it.

Pray for Christian Missions.

AN ENTREATY BY THE SECRETARIES OF SEVERAL MISSIONARY SOCIETIES IN LONDON.

Perhaps never were so many meetings for intercession held as at the present time. It is a holy and a happy sign: full of blessing for to-day and of hope for to-morrow. In these meetings, while every home interest of the Churches is remembered, we would en-

treat that Foreign Missions be not forgotten.

Pray for the Mission Field! That Field is *the world*. Not that labourers have yet reached every part of the field; for there are large tracts without even one, much more extensive than those occupied.

Pray for those neglected fields! The harvest is thick and the days are swift; and much is falling and perishing because no reaper comes! Pray, oh, pray the Lord of the Harvest, to send forth labourers into His harvest!

Were our Queen to assemble all her subjects, and, placing nominal Christians on the one hand, and Idolaters on the other, to propose the question: Who is God? The Lord is He God? or The Idols are they Gods? The voices which would reply, The Lord He is God, would be greatly outnumbered by those which would cry, The Idols they are Gods! Pray then for the British Empire, for the conversion of its heathen States and subjects, especially in British India!

The River in which Moses was laid—the Sea which God divided—the City in which the Saviour bled—the country of the seven Churches, the Scenes of the Gospel's first triumphs—are all under the power of the Moslem. Pray for the Missionaries at Jerusalem, in Syria, in Egypt, and all over the ancient Bible lands! Pray that Jew and Greek, Armenian, Arab and Turk, may be made monuments of the saving power of Christ!

China is opening! Pray that her people may be saved, and that ours may cease from demoralizing their shores with vile traffic!

Africa is becoming known: Pray that the Gospel be sounded through all her nations, and the Slave Trade rage no more!

The West Indies have young and struggling Churches: Pray that they may be borne through all her trials, and made a focus of light for the African Race!

The South Seas have many converts: Pray that they may abide steadfast in the faith, and be enabled to spread the glad tidings to those who are still without Christ!

Japan is coming into the public view: Pray that mighty wonders of grace may be displayed upon its shores!

British Colonies are growing into giant strength by the side of, or near to, heathen

lands: Pray that each of them may become a land of righteousness, a light to the region round about! Nominal Christendom is in many places given to idolatry, in many full of disbelief: Pray that the Spirit of Truth, poured out from on high, may overturn error and make the pure Gospel everywhere to triumph!

Missionaries are often lonely: one white man among blacks,—one Christian among many heathen,—one survivor beside fresh graves of departed brethren! They are often worn, and sick, and ready to faint! They are often pressed by the Tempter, without home-helps and Christian fellowship: Pray that they may stand in the evil day, and having done all, may stand!

This Christian country spends more in one year on hurtful indulgences, than is spent in many years on Missions to all the world. Pray that men may learn to sanctify their silver and gold!

Young men for the army or commerce can be found ready to serve in any country; but many shrink from the Mission Field: Pray that the Lord may write upon the heart of multitudes the command, "Go into all the world!"

Worldly parents give up their sons and their daughters to seek a living in the most distant lands. Professed servants of God often grudge and forbid their children to become Ambassadors of Christ to those who are far away! Pray that this reproach may be removed from all the churches!

Pray, above all, for the pouring out of the Holy Spirit upon every Missionary, every convert, every Sanctuary, every School, every translation, every copy of the blessed Bible, in Mission Fields! Pray that, by power from on high, one man may become stronger than a thousand! Pray, with your eye upon the throne of God and of the Lamb! Pray, believing the Lord's last words,—“All power is given unto me in heaven and in earth.” Pray, expecting the fulfilment of the promise, “I will pour out my Spirit upon all flesh.”

Daily Gifts for Foreign Missions.

A pastor writes as follows: “On the last day of December, 1859, a member of my church called to give the proceeds of his daily contributions to this cause during that

year. He requested secrecy in regard to his name, yet desired that all the church might be invited, on New Year's day, to begin a similar system of contributing.

“The example was not in vain. Among others who were impressed by it, was the wife of this good man. Little knowing whose example she was following, she declared her determination to adopt the plan in spite of any objections her husband might raise.

“In this circuitous manner did a good example reach the point nearest home. The history of religious influences, could it be written, would prove that a good deed for Christ's cause produces results where the Christian laborer least expected, but where they most cheer him.

“In conversation upon the best mode of contributing for missions, my friend made a striking remark, to this effect: That by daily giving, the attention is daily called to the subject, and a new interest awakened. It is just this that we need. How rapid and glorious would be our work, if every Christian would daily make an offering, sanctified by prayer, to the cause of Christ in sending the gospel to the heathen.”—*The Sower*.

Fugitives in Canada.

AMERICAN MISSIONARY: Please acknowledge the receipt of the following goods, for the refugees in Canada:

Dover, N. H. Foxcraft, M. E. per Miss Mary S. Clark, one box, \$42. Huntingdon, O., Fugitive Aid Society, per Mrs. Anna M. Benalack, Strongsville, O., The Ladies' Benevolent Sewing Society, per Mrs. P. L. White, one box, \$37. Pontiac, Ill., Bequest of Rev. Mrs. Julia A. Hinman, one box. Cleveland, O., Plymouth Church, per Mrs. E. R. Spencer. Hopkington, Mass., Ladies' A. S. Society, per Rev. Mrs. E. R. Webster, one box, \$62. Oxford, Mass., Ladies' A. S. Circle, per Mrs. Elizabeth Paine, \$57. Copenhagen, N. Y., one box, from Bro. Thompson. R. Shipman, Barry, Ill., one box.

C. C. FOOTE,

Agent Refugee Home Society,

New Edition—Revised and Enlarged.

The third edition of the little pamphlet entitled, “History of the American Missionary Association: its Constitution and Principles,” is just published. It contains 72 pages in covers. It will be sent by mail to all who desire it, on their enclosing a three cent stamp.

American Missionary.

NEW-YORK, MAY, 1860.

Special Notices.

The notices given under this head in the *American Missionary*, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

ANNIVERSARY MEETING.

An Anniversary Meeting of the American Missionary Association will be held, during Anniversary week, (the last week in May,) in Boston, as usual.

THE CONFLICT BETWEEN CHRISTIANITY AND SLAVERY.

The persecution and expulsion of our missionaries, and of other christians, from Kentucky and North Carolina, and the imprisonment of the Rev. Daniel Worth, have awakened a general feeling of indignation. As the burning of chapels, the persecutions of British Missionaries in the West Indies, and the personal outrages inflicted on them, aroused British Christians, and led to the emancipation of the 800,000 slaves in the West Indies; so these outrages on our missionaries must tend to unite the efforts of the Christian and humane people of this country, for the deliverance of the 4,000,000 of our enslaved brethren.

That the fate of our liberties, civil and religious, and the character of our Christianity, are suspended upon the question whether the Church will exorcise slavery from its body, and, under God, exert its power and influence for the speedy overthrow of that iniquity, cannot be intelligently doubted.

In view of the alarming facts recently brought before the people, the following considerations are respectfully presented to the friends of Christ, and of Humanity, by the Executive Committee of this Association.

The time was, when slaveholders, generally, acknowledged slavery to be wrong, and many of them were compelled by conscience and the Word of God, to emancipate their slaves. They felt that the Bible required that the oppressed should go free, that every yoke should be broken, and that it shut the gate of life against men-stealers, in common with drunkards, adulterers and unbelievers. But slavery has triumphed over such fears, by the aid of religious teachers who have sold themselves to pervert the Scriptures, and destroy the foundations of right. These false teachers require reverence for ethics that authorize the stealing of men, women and children, the separation of their families, general concubinage, and the whole catalogue of crimes; and that place the Bible, as a system of morals, below the lowest conceptions of justice and right, even among wicked men.

A system of despotism that crushes out the freedom of will, as well as of action, is not satisfied with the subjection of the slave. Non-slaveholders next feel its haughty bearing, in every interest, social, industrial, educational, political and religious. Law and judgment are both directed by the will of the slaveholders, which controls their legislation and jurisprudence. Men of independent thought and action, who feel the value of free speech, are met, not merely with neglect, but with persecution; they are driven out, or are subjected to tar and feathers, and other forms of violence, by lynching-vigilance committees, and it is not philosophical to suppose that, having the spirit of slavery fostered from childhood, strengthened by education and the force of habit, the demands of the slaveholding class will be satisfied with inflicting wrongs upon the slaves and the poor whites. Slavery seizes the reigns of government, and by threatenings, brow-beatings, and outrages on all who are not in its own service, divides and conquers. Its final arguments are the bludgeon, the bowie-knife, and the revolver. With but slight intervals, slave-

holders have had possession of the Government from its commencement, and have used its power effectively, against freedom and justice.

But the turning back of justice, the debasement of Government, and the other barbarities engendered by slavery, are not so disastrous as its war against Christianity, its corruption of the only perfect system for individuals and for society, its deluding the people with the idea that they have Christianity, when its principles of righteousness, peace, and benevolence, are all subverted, and turned by its professors into instruments of violence. For a Christianity, without a Christ of love and justice, is a mockery; and its lying against the truth, to appease conscience, is an evil terrible to be practised and defended.

THE CONFLICT INEVITABLE.

Christianity has its moral basis in the Law of God. That Law asserts the dominion of God over all creatures, and requires the supreme worship of all intelligent beings. Slavery assumes prerogatives which belong only to God. Claiming dominion over men, and standing between God and the slave, it requires of him fear, homage, and the virtual worship of the master, whose will it makes supreme. The Law of God, and its exposition by Christ, require perfect benevolence, and that we love our fellow-men as ourselves: Slavery is the perfection of selfishness; it denies the slave his manhood, robs him of the fruits of his labor, and holds him, his wife and children, subject to sale, separation, and outrage, without remedy.

Christianity and the Law of God, constitute sacred ties between a man and his wife: Slavery destroys them at pleasure. Christianity requires the nurture of children by their parents, in the fear of the Lord, and the obedience of children to their parents: Slavery holds the parents' authority of no account, and transfers to the master, the honor and subjection required from children to their parents. It also deprives the parent of knowledge,

and denies the instruction of children in letters; and the Bible, with few exceptions, they are not permitted to read.

Slavery knows no Sabbath sacred to the slave, but subjects him to the will of his master, either for labor or pleasure, on that holy day. Christianity requires honesty. Thou shalt not steal: says the law of God;—Slavery teaches the highest theft, that of man, and the making of him a chattel.

Christianity requires purity of life and heart; holds the virtue of each person sacred, and aims the flaming sword of divine justice at him that violates it. Slavery denies even the *right* of purity and necessitates a system of universal concubinage.

Christianity, as well as the moral law, says, "Thou shalt not kill." Slavery holds the life of the slave in its power, and its laws are so arranged, by the denial of the evidence of slaves, or other colored persons, as to screen the white murderer from conviction.

Christianity loves the truth, thinks no evil, and works none against our neighbor. Its kindness, justice, compassion, and forgiveness, even of enemies, are universal. Slavery bears false witness against the enslaved. Based upon covetousness, it is full of uncharitableness, fraud, hatred and murder. Christianity is from God. "God is love." Slavery is from the PIT, and its temper and works declare its satanic pater-
ternity.

As slavery has advanced, religion has declined. It has been made an active instrument of the slave power, and has prepared the way for violence toward the faithful men who oppose slavery as a sin. The missionaries and colporters of this Association have preached and distributed Gospel truth in its living hostility to slavery, and have founded churches and schools on principles of righteousness. Rev. John G. Fee and others, have sometimes been mobbed, and violently handled; and yet the work has extended, and in Kentucky and North Carolina, 20 church-

es, non-fellowshipping slaveholders, have been formed, giving promise of permanency to the cause, and spreading the principles of true Christianity.

The violent expulsion of these missionaries, and of missionaries of "the United Brethren in Christ," from Kentucky, together with other innocent people connected with them; the imprisonment of Rev. Daniel Worth, and the arrest of many others in North Carolina; and the more recent violence at Berea, K'y, indicate most strikingly, the ferocity of slavery.

Between slavery and Christianity there can be no peace; a conflict between them is ever existing. The policy of slavery is to corrupt Christianity in sentiment and practice—to lead its professors to compromise its principles, to allow the leaven of iniquity, to rob the church of its purity and thereby of its true aggressive element. The conflict now going on in Kentucky and North Carolina, between the slaveholders and our missionaries and churches, results from the application of pure Christianity to the sin of slaveholding. The cause of the persecution, their enemies bearing testimony, is not any immorality, violence or sedition of the missionaries, but the spread of sentiments against the great sin of the land. If they had been a party to the sin, as the religious denominations and preachers in the midst of slavery are generally, there would have been no conflict.

Though most of the missionaries are expelled or imprisoned, the persecution excites inquiry, and the way is preparing for a reaction. In Jackson Co. Ky., our remaining missionary gives most encouraging testimony of the progress of the cause there, and has received assurances of protection. The exiled missionaries are now in several free States proclaiming the facts of the persecution, the history of the missions, and their expectation of returning after a time to their fields of labor, while the christian mind is opening throughout

the land to look at the sin and nature of slavery, and to prepare, we trust, for new and increasing efforts for missions in the South.

Have we not a heavy responsibility in this matter? Can we innocently leave the South to destruction? Has not the North shared, and is it not now sharing, largely, in the guilt of supporting slavery? Have not our literature, our religious publishing societies, ecclesiastical bodies, churches, pulpits, and missionary Boards and societies, generally, quailed before the Moloch of slavery? And should not the North, in penitence, zealously labor to undo the wrong? Shall slavery go on to multiply its victims, while we supinely wait to see the retribution of a just and holy God—the God of the oppressed?

May not the stupendous wrong be overborne by peaceful means, by the forces of Christianity as employed by this Association, and its missionaries and colporters in slave States? Is our benevolence exhausted? Are our prayers hushed? Have we given our property, as we ought to have done, for this great object? Consider, Christian brethren! Do not four millions of slaves lift up their piteous cry for help? Do not six millions of non-slaveholders need our sympathy and aid? And does not the danger of the slaveholders in their sins, call for our strenuous and unceasing efforts? There will be opposition, and there must be a conflict. May God's people meet this opposition, and encounter this conflict, with such fidelity, liberal giving, and earnest prayer that the moral warfare shall be cut short in righteousness!

By all that is dear to Humanity, by all the interests of Christianity, and for the honor of Christ, we call upon His redeemed people to come to the deliverance of the enslaved, and the salvation of the South as well as of our whole country, relying upon Him to whom belongs the dominion, the victory and the glory.

REV. DANIEL WORTH.

Our beloved brother and faithful missionary was tried in Randolph county, North Carolina, March 30th. One whole day and nearly one whole night were consumed by the trial. He was charged with the "crime" of circulating Helper's "Impending Crisis." Two or three young lawyers, who wished to distinguish themselves, volunteered to assist the prosecution, and made strenuous efforts to obtain a conviction. Two of the ablest attorneys in that part of the State are employed by the friends of Mr. Worth, at an expense of five hundred dollars, to defend him. They exerted themselves powerfully. The Judge appears to have conducted with much impartiality. The Jury, composed half of slaveholders and half of non-slaveholders (though not designedly), were out from 4 o'clock until midnight, when they rendered a verdict of GUILTY. The Judge did not sentence Mr. Worth to the extent of the law. The sentence was a year's imprisonment. An appeal was taken to the Supreme Court.

Mr. Worth was remanded to jail. The jailor has placed him in a better room than the one he at first occupied. The present one looks into the street, so that friends may converse with him outside the building. He is to be tried in two other counties on a similar charge. We hope the friends of this devoted missionary will continue to remit funds for the support of his family, and for compensation to counsel; and that they will bear in mind the following passage from the Book of Acts:

"PETER THEREFORE WAS KEPT IN PRISON; BUT PRAYER WAS MADE WITHOUT CEASING OF THE CHURCH UNTO GOD FOR HIM."

The marginal reading is "instant and earnest prayer was made." So let it be in this case. Brother Worth has done nothing worthy of death or of bonds, North Carolinians themselves being judges. There lies before us a pamphlet entitled "An Address to the People of

North Carolina on the Evils of Slavery," that was printed in that State, and in the same county where Mr. Worth was imprisoned, in the year 1830, by the Board of Managers of the "Manumission Society of North Carolina," which a newspaper now published in that State has recently declared to be ten times worse on the subject of slavery than Helper's Crisis.

The following propositions are maintained with great ability and force in this publication:

- I. Our slave system is radically evil.
- II. Our system of slavery is founded in injustice and cruelty.
- III. Absolute slavery is a fruitful source of pride, idleness and tyranny.
- IV. Absolute slavery increases depravity in the human heart, and nourishes a train of dark and brutal passions and lusts, disgraceful to human nature and destructive of the general welfare.
- V. Slavery, absolute and unconditional, is no less contrary to the christian religion than to the dictates of justice and humanity.

Helper's Crisis does not, like the Address, discuss the moral aspects of slavery, but only its economical leavings, yet the former was printed and circulated in the State in 1830, while the latter is prosecuted, its author made an outlaw, and citizens of N. C. (Mr. Worth is a native citizen of N. C.) who circulate it are tried and convicted as felons in 1860. Will the people of N. C. long continue to be so inconsistent, cruel, suicidal? But in consistency seems to be the order of the day, for while the head of the Catholic Church, Pope Leo X., declared long since that "not only the Christian religion, but nature itself cried out against the state of Slavery," the New York Counsellor at Law, Charles O'Connor, a professed Roman Catholic, avows, in this year of grace, that it is a normal state, justified by natural law and the law of God! But truth is mighty and will prevail. God will break the rod of the oppressor and let the oppressed go free. Let us confide in Him. The wrath of man will be made to praise Him and the remainder He will restrain.

What we know not now we shall know hereafter.

"God moves in a mysterious way
His wonders to perform ;
He plants his footsteps in the sea,
And rides upon the storm.
"His purposes will ripen fast,
Unfolding every hour ;
The bud may have a bitter taste,
But sweet will be the flower."

OUR EXILED MISSIONARIES.

Therefore they that were scattered abroad went everywhere preaching the word. As it was in the days of the apostles so it is at the present time. Driven from Kentucky, we trust only for a time, our beloved brethren, Fee, Rogers, Davis, Boughton and others, are in the free States preaching the Gospel of peace, freedom and holiness, and the people hear them gladly ; while brother Candee continues to speak in the mountainous regions of Kentucky. And they speak with effect. The friends of freedom and of Christ listen to the story of their wrongs, to the story of the down-trodden as proclaimed by those who feel for those in bonds as bound with them, and to the story of the cross as preached by these exiled servants of the Lord Jesus Christ.

The holy cause of evangelical truth and freedom has received, it may be, no detriment from the persecution of these missionaries, and the outrages inflicted upon their families. Their flocks, scattered and peeled in Kentucky, cry daily unto God on behalf of their exiled shepherds and themselves ; not a few slaves in agony exclaim, "How long, O Lord, holy and true, dost thou not judge and avenge our blood," and the prayers of thousands and tens of thousands of sympathizing friends, some of whom remain in the land of bondage, ascend from the closet, the family-altar, the praying circle and the sanctuary for the cause of emancipation and its advocates. These prayers, from the friends of God and man in both slave and free States, from both bond and free, are, we doubt not heard by Him who inspires them, with

compassionate interest and designs of mercy.

Our "buffetted, afflicted and tempest-tossed" missionary brother, Rev. Daniel Worth, though not exiled from the State of North Carolina, is an exile in the State shut up in prison for proclaiming a gospel of freedom to the bondman, in his native State, where he has many friends, who are unable to help him except by their sympathy and prayers. He writes : "The grace of God is all that sustains me."

The exasperation against these preachers of righteousness, on the part of slaveholders and misguided non-slaveholders, continues, yet, though the prospect before them, in their chosen field of labor, is, at present, dark and portentous, we trust the time is coming, and not far distant, when they will be able to resume their labors of love in the places from which they have been driven. It cannot be otherwise, it would seem, unless God has given over their infatuated persecutors to hardness of heart and blindness of mind, to retributive justice and punishment. In their blindness and madness they have driven from them their best friends, those who prayed and labored for the good of themselves and their children, those who stood as moral conductors to avert from the land of oppression the wrath of heaven.

The Committee of the American Missionary Association are hopeful with regard to the maintenance of a free gospel in the slave States. They rely upon the promises of God, they believe that the "prayers and alms" of the friends of the slave, and the persecuted missionaries and colporters, have given up "for a memorial before God," and they anticipate the day when their exiled friends and their imprisoned brother will be able to stand up once more among the bond and the free, proclaiming a gospel of freedom, peace and salvation. The responses made to their appeal have been met with considerable liberality, and will we trust be continued while there is need.

Let prayer then be unceasingly offered

that the gospel may have free course and be glorified in the slave States as well as in the free States; that both the slave, the slaveholder and the non-slaveholder may experience its saving efficacy; and that human bondage may cease, and the Son of God make the nation free. *

The recent outrages by a Madison Co. mob at Berea, K'y, upon men and women; the attack with fire-arms and repulse; the renewal of violence with upwards of two hundred armed men, and the destruction of property, and the escape of Mr. J. G. Hanson the principal object of their search, will be given in our next paper more fully than we are able to do at the time of our going to press.

Thirteen families, consisting of about forty persons, driven out by this persecution, have arrived at Cincinnati, some of them in much destitution. The pecuniary loss of Mr. Hanson must be very considerable.

The difficulties of our missionaries, and their associates at Berea, seem to have been increased by the course which Cassius M. Clay has taken in regard to them, and his statements relative to the sentiments of Mr. Fee and others. Mr. Fee believes that slavery is an iniquity that can not be established by law, and that all human enactments which are contrary to natural justice and fundamental morality are, according to Blackstone and other eminent writers, null and void. As a christian man he, of course, feels bound to refuse obedience to enactments which are opposed to the "HIGHER LAW," and require an immorality; not refusing, however, to accept their penalties. This Mr. Clay regards as anarchy, and in so characterising it in his speeches and letters, he is doing our missionaries an injury.

HOME MISSIONS.

-OHIO.

FROM REV. J. G. BRICE.

REVIVAL AT FELICITY.

In our March number, we stated very briefly from the report of Rev. J. S. Campbell, Pastor of the Free Presbyterian Church, Felicity, Ohio, some facts of an interesting Revival of Religion in his Church.

From letters of our Agent and Missionary at large, Rev. J. G. Brice, who assisted Bro. Campbell a few days in the work, we make the following extracts:

"During my visit at Felicity we had a precious ingathering of souls. There were

twenty-two conversions, of whom twenty-one were received into the Church on their profession of faith in Christ. All these cases were hopeful, and the account which they gave of the dealings of God with their souls was clear; so that we could not doubt of its being the work of the Holy Spirit.

"The converts are mostly from among the youth. This Church is very much quickened in the divine life, and are living with a present salvation, with a lively sense of justifying righteousness, and the witness of the Spirit. And why should not all Christians thus live! They feel that the Lord has done great things for them, whereof they are glad. Brother Campbell, the Pastor of this Church, is a very devoted man of God, and a faithful and earnest worker in the Gospel ministry. May the Lord long continue him on this field; and, as He has in the past, continue to bless his labors.

"This season of revival has been greatly blessed to the members of the Church, of which Brother Campbell is Pastor. Several of them have been greatly quickened in the divine life; and made happy in the full assurance of Christ's love. One aged brother, a Mr. McK., arose in the conference and prayer meeting, and gave a very feeling and interesting account of his own experience. His soul, he said, was exceedingly happy in Christ; that he appeared more than ever before, lovely and precious. His peace was so great that he could find no words to express it. It was "like a river"—Not a cloud between him and Christ. His hope amounted to a sweet assurance, a joyful and happy sense of God's pardoning mercy in Christ. He had no fear—"perfect love had cast out all fear." He was willing to die or live as the will of his God might be.

"At one of our night meetings it rained, and was very dark, but Brother McK. was there, although he lived nearly a mile from the meeting-house. I remarked to him next morning, "You had a dark and disagreeable walk home last night." He replied, "O no, it was all light within—peace and joy. Could think of nothing but Christ and His goodness to me." Five of his children are among the fruits of this revival.

"Our Communion Sabbath will be long remembered by us all. Like Peter, we could say, 'It is good to be here.'"

FROM REV. J. F. BOUGHTON.

Oberlin, March 20, 1860.

From the first of Bro. Fee's labors at Berea, my wife and I desired to engage personally in the enterprise, and last Sept. I went to Kentucky, with the hope of remaining there, though not fully deciding this point, I wished to see the condition and wants of the people, and so be better able to judge.

The first few weeks I spent in the northern or border counties, (Lewis and Bracken) and these were weeks of severe trial to my faith. I felt as I suppose most if not all my brethren have felt, who have gone from a free to a slave State to engage in true missionary work.

For many years I had professed a willingness to do anything and go any where that God should require. Now my sincerity was put to the test. Much of the time, by day and night, this question was before me: *Can I cheerfully consent to endure the hardships, suffer the privations, and patiently meet the discouragements, inseparably connected with the faithful discharge of Christian duty in a Slave State?* During all this time my natural feelings strongly prompted an abandonment of the undertaking. But I resolved not to decide the question until I had seen the brethren in Madison Co., (Interior, as we call it.)

On my arrival at Berea, I found our brethren hard at work, and cheerfully enduring many privations, and withal so hopeful in regard to the success of the colony and the school, that I did not hesitate to cast in my lot with these dear people. I decided to remain, and labor for the improvement and elevation of the large class of the common people within our direct influence, hoping through them ultimately to reach and materially affect the system of slavery, which is not only cruel injustice to the slave, but highly detrimental to the happiness and interests of slaveholders, and non-slaveholders.

I thought then, and still think, that the success attendant on the labors of Bro.

Fee and his associates was highly encouraging, and justified the opinion that Berea had already become the center of a strong and widely extended influence for good, at once promotive of enterprise, education and religion.

Mrs. B. soon came on, and we engaged happily in the work so well begun by braver hearts, and to which we believed God had now called us. Our three months acquaintance and labor there, we shall ever remember as among the most favored and happy portions of our lives. It is true that during much of this time we were daily hearing of evil reports respecting us, and threatening of injury, but this, instead of disturbing our peace of mind, or destroying our hopes of ultimate success, so led us to consecrate ourselves to God, and rely upon him for protection and all needed help, that while our enemies were studiously endeavoring to weaken our power, we were daily gaining strength, and as we firmly believe, more than doubling our influence for good.

From the day of our expulsion until now, we have been continually receiving evidence that our labor while there, and now our very absence, instead of proving a failure is a greater success, than is ordinarily secured by equal amount of missionary effort.

The Slaveholders in expelling us, have not destroyed, but greatly increased our influence against oppression even in Kentucky; and at the same time given us opportunity to go from town to town, and State to State, addressing thousands of our fellow-citizens, and as "exiles," furnished with double power to waken to duty, and move to action, many of the indifferent and wavering.

They have put a two-edged sword into our hands, cutting its way both North and South. Though occasionally slandered and misrepresented by pro-slavery journals, we have neither uttered sentiments or spoken in a spirit of which we are ashamed. Planting ourselves on the Gospel platform, we confidently look for

the triumph of our cause, and are willing to labor in the North, or return to the South, just as God in His providence shall open the way. Extensive intercourse with friends at the North furnishes evidence that future laborers in Kentucky will be sustained both by prayer and contributions, and also that their numbers will be greatly increased.

From a Missionary in Affliction.

DEAR BROTHER:—Your's containing a draft for \$37.50, was duly received. It has come in a time of need: not only of money which gives us the *temporals*, but of grace for trials, such as we have never before experienced. God alone can supply this need. As yet his supply has been abundant. O, may it *continue*. Your's came the night previous to the death of my dear companion. Her remains are yet with us, but the spirit which lingered long, has obtained a happy and eternal release from sorrow and sin. Her example for months past has been one of great patience and resignation in the midst of the most extreme physical suffering. Her death was triumphant. She used to think (she said) that she should love to see her departed children first, but now she wanted to see Jesus. They are there but He is here. *Jesus! JESUS! JESUS!*

We are indeed afflicted, but as yet are "exceeding joyful" in all our affliction.

Pray for us that as our days our strength may be.

Truly Yours,

SAM'L. H. THOMPSON.

Mc Henry, Ill., Feb. 24, '60.

WISCONSIN.

FROM REV. J. B. L. SOULE.

Formerly our Missionary at Raymond.

Elkhorn, March 19, 1860.

Revival at Raymond, at the "Outsider's Church."

DEAR BROTHER:—The interest which you have manifested in the history of the "Outsiders Church," in Raymond, leads me to suppose you will be especially gratified to hear a good report therefrom—though coming unofficially from me. You

will recollect the Church was built by non-professors, not to say irreligious men; and aid from professors was refused in advance. Some of our good brethren were a little disturbed at this show of hostility and, perhaps contempt, and began to talk against the project as something to be condemned. I told them by no means to disparage the work; for meeting-houses were too scarce in the West, and if any body was disposed to build one, let it be done without hinderance, for bye and bye, I had no doubt God would claim it, and perhaps the builders with it.

And now "this day it is fulfilled in our ears." About two weeks after I removed from Raymond there appeared evidences of unwonted seriousness in the community and especially in the neighborhood of the "Outsiders Church." Meetings were commenced there, conducted by ministers of the neighborhood of different denominations and have continued now for seven weeks, every evening, with afternoon prayer-meetings. *The Spirit is reaping a great harvest there.* Whole families are rejoicing together in newness of life—parents and children undivided, kneeling for the first time around the new family altar. Men, who I know, would a few months ago have felt grossly insulted to have it reported that they were anxious about their souls; have, on bended knee and with penitential tears, confessed their sins in public and given themselves up to the service of Christ. "Both young men and maidens, old men and children," are singing the "new song" in blessed concert.

Whole families of young men have hand in hand gone over to the Lord's side. A tavern keeper, whose bar-room had long been the resort of the tippler and gambler, and whose ball-room had been the rendezvous for the frolicsome, has, with his wife, taken on the yoke of Christ, and now the ball-room is consecrated to prayer, and is every day thronged with anxious suppliants. In a letter received from Rev. Mr. Loomis last Friday, he says of

that prayer meeting:

"Yesterday some ninety persons there made an expression of their feelings—besides many prayers and much singing.

I have not been able to visit Raymond during this wonderful work, on account of my home duties, but my heart has been there: and when I hear of one and another of those strong, impenitent men, whose faces were so familiar in my congregation, falling before the Sword of the Spirit, I feel obedient to the command, "Be still and know that I am God."

I have not learned the exact number of hopeful conversions, but three weeks ago, there were reported fifty, and many cases have occurred since. Raymond is a farming community, an open county, has no village—not even a "settlement;" and has for two years suffered much from failure of crops in consequence of rains, and frost and drouth. How necessary is the lesson of *dependence* upon God, preparatory to the reception of his sanctifying truth.

MINNESOTA.

FROM REV. H. M. NICHOLS.

Minneapolis, March 31, 1860.

In presenting my first report, for the quarter ending Feb. 29, I am able through the blessing of God, to speak of some prosperity. During the month of December the church came together, resolved if possible, to heal old difficulties. * * * A Committee was appointed to visit every member of the church and the result was a harmonious adjustment of the difficulties, and the disposition to work together faithfully for the advancement of Christ's kingdom.

About the first of the new year, it became apparent that the Spirit of God was among us, and at our first Inquiry Meeting we found six present, inquiring what they should do to be saved.

During the remainder of the winter, the gentle dew of God's grace descended upon us. Some twenty or more have become the subjects of this gracious work, and at our communion season in March, ten uni-

ted with the church on profession, and twelve by letter.

The only extra means employed, have been Inquiry Meetings every week, occasional preaching through the week, and perhaps in all a dozen extra prayer-meetings.

The Inquiry Meeting has been the best means we have used in the work, and has been attended with evident satisfaction, by a large number of the older members of the church, and the young converts.

A number of the children of the Sabbath-school have given good evidence of conversion, and the children's meetings, conducted by some older member, are not the least interesting of our meetings.

The female prayer meeting, is well attended, and has been a very important agency, and in our social meetings, our female members have borne their part of the responsibility.

Our sisters have just organized and put in operation a Tract and Benevolent Society, for visiting every family in the place, not connected with some religious Society. Our S. School is flourishing, numbering about 100, and holds a concert every month; it circulates 50 copies of the Well Spring.

Forty copies of the Tract Journal are distributed in the congregation and thirty copies of the Christian Press. Our congregation during the winter has averaged about 200 in the morning and 300 in the evening.

I have been giving a course of eight lectures to young men, they have been crowded, and I think have not been without good results.

[We have just received the following from Bro. Nichols. We hope that this persecution and outrage will be overruled for the overthrow of intemperance, and that friends of Christ and of temperance will effectually sympathize with the Plymouth Church at Minneapolis, now without a place of worship.]

Burning of a House of Worship.

DEAR BRETHREN: The beautiful house of worship of the Plymouth Church in this place, is in ashes, the work of the liquor interest.

Last week, a young man died here of delirium tremens, a son of an excellent New England family, victimized and murdered by the Rum Fiend in less than three years residence here. I was with him at his death, and felt called upon last Sabbath evening to speak on the subject of Temperance, with reference to his death, charging the responsibility home upon the liquor traffic of the town.

I spoke, as God gave me strength, pointedly and closely. The liquor sellers were present, and I knew that the blow had told. The next morning a Dashaway Club was formed of some of our hard-drinking young men. The ladies of the town to the number of fifty and over, banded together, and on Tuesday visited all the Rumsellers, requesting them to relinquish the traffic or leave the place. The liquor dealers were like infuriated mad-hounds. Free liquor was the order of the day. The drunken crowds of the town were well plied with liquor, and by Wednesday night were ripe for anything.

At 12 o'clock Wednesday night, our beautiful church was discovered to be on fire.

Burning fluid and kerosene were poured along the carpet and thro' the house, and in five minutes, probably, from the time the match was applied, the whole house was in a blaze.

The report was at once started by the rummies, that we had fired the house for the sake of the Insurance, but providentially the Insurance expired 3 months since.

An indignation mass meeting was held last night, and a vigilance committee of 50 appointed to act.

The town will be cleared of liquor.

But we are without a church. I cannot tell what we shall do. We have a church-meeting to-night. Other churches in town have already extended invitations

to us, to occupy their houses of worship.

Can we get any help from the East to build again? We are not able alone?

Yours, in the Truth,

H. M. NICHOLS.

KENTUCKY.

FROM REV. GEO. CANDEE.

McKee, Jackson Co., March 13, 1860.

DEAR BROTHER: We are glad to know that God's dear children remember us. Paul exhorted Christians to help together with their prayers, and Saints can render each other efficient help by praying for one another. We earnestly request the continued prayers of all Christians for the dear people here, and the cause of the Savior in this land, and that God may keep us in the work, and arm his truth with power.

We believe that He is hearing prayer in opening wide a door for the preaching of His Gospel in this region. Wherever I preach my congregations are nearly a hundred per cent. greater, on an average, than before we were mobbed.

A week ago last Sabbath, there were eighty or ninety present at Nichols', where I preached on Bible Servitude. That neighborhood joins the one in which we were mobbed, and this new demonstration is the result of tar. (Several men who are now "wild" abolitionists, were avowedly pro-slavery before the outrage.)

I am more than ever convinced that an overwhelming majority of free citizens in this State are opposed to slavery, and would rise up in their might in a constitutional way to abolish it, if they were correctly informed in the matter. I believe a majority, even in the slave-holding portions of the State, regard slavery as a great evil every way, and hope for its removal at sometime, and on some terms; but such is the self-sustaining nature of this sin that it threatens the destruction of all who oppose it. It is a practice so adverse to "perfect love" that it begets fear and timidity in those who are involved in it, even when they enter-

tain the thought of putting it away. Slaveholders cannot be expected to liberate their slaves until they are forced to do so by a public sentiment that will frown upon their practice as an unchristian and criminal one. It is this fast growing sentiment at the North that they dread and hate, more than they fear John Brown raids. Even politicians complain of the North, as destroying the churches. What do they care for the churches! They hate to have their sins exposed, and themselves made odious in the eyes of the world.

Men and women in this State who are not slave-holders nor under the immediate influence of those who are, have consciences that can be reached, and powers—talents—that should be cultivated for God in the well-being of man. The influence of one godly man, even here in the mountains of Kentucky, does more to remove the moral darkness of this land, than whole churches at a distance. Those churches can do good in their place, and their influence is felt with power here; but I cannot conceive how the darkness of slavery can be removed from these Southern States, but by having the light of the Gospel promulgated by righteous preaching and living, within their borders. Slavery might be abolished by a war between the two sections of this Union, but its *darkness*—its evil fruits—can be abolished only by gospel light where its darkness prevails. Is it not better to bring this light here, in time to remove slavery and all its consequent evils, than to provoke the Almighty to send the sword for its overthrow. Is not the church called upon to bring the gospel here, and give it the honor of removing these evils. How many martyrs would have to die in this cause before the people would put away this sin? Not half so many as would be slain in a civil war. I know it is natural for men who are exposed to death by violence from others, when engaged in a lawful pursuit, to undervalue the lives of their enemies; but is this Christlike? If the friends of God must die in this cause is it not far

better that they die as soldiers of the cross, with their hands filled with blessings for their enemies, than on the field of carnage carrying death before them? Would not this method better prepare the way for the triumphs of the gospel after the barrier is removed?

Then why will not the church pray and labor to fill this field with soldiers for Christ. "There is no opening," do they say "for laborers?" then there is a battle field opened for many and plenty of room to die in and gain the victory.

Syracuse Conference.

REV. D. WORTH.

WHEREAS, our beloved brother Daniel Worth, has been shut up in a prison in North Carolina, for the imputed offense of preaching deliverance to the captives, the essence of the mission of our blessed Redeemer, when he was upon the earth, and selling or loaning an anti slavery book well adapted to administer a timely warning to those who are upholding the system of American slavery,—Therefore, *Resolved* by the members of this Conference, that we are not ashamed of our brother in bonds, and will not cease to join our hearts sympathies with his in this the day of his trial.

Resolved, That the Secretary of this Conference be instructed to write a letter of condolence to our imprisoned brother Worth, assuring him that we weep with him—pray for him, and rejoice with him in all his consolations, and shall not fail to do all we can to bear with him his burden, and so fulfill the law of Christ.

ACTION OF N. E. CONFERENCE.

WHEREAS, AS our beloved Bro. D. Worth is incarcerated in N. Carolina, for circulating books exposing the enormity of American Slavery; and whereas we should be untrue to the principles of manhood and Christianity not to sympathize with him in his deep affliction, therefore, *Resolved*,—That we hereby express our approval of his course, and that the President be authorized to write to him a consolatory letter as the representative of the feelings of this Conference in his trying position.

Children's Department.

About Two Little Boys in South Africa.

One Sunday morning, between four and five o'clock, two boys, who appeared to be about eight years old, came to the mission station where M. Arbousset lived. Each had a small walking-stick in his hand, but both of them were almost naked and seemed very tired.

"Are you young travelers?" he asked.

"Yes, we are," was the answer.

"Where do you come from?"

"We come from Thaba N'tschu."

"What! from Thaba N'tschu?"

"Yes, from there."

"And when did you set out on your journey?"

"Yesterday evening."

"Have you then been walking all night?"

"Yes, to be sure."

One of them, named Setha, then went on to say: "I have been baptized. When I was quite a little one my mother used to carry me on her back in her kaross whenever she went to church. Since I have grown bigger we have both of us been accustomed to walk thither by her side. But sometimes my Father says to me, 'I do not wish you to go to-day;' and then I am obliged to stop at home, and weep and think about the Sunday that I love so much. Yesterday she set out to come here; but I could not go with her, because my father had sent me to the field to look after the calves. But as soon as I heard that she had set out, I left the cattle, and as my friend here, Schamah, was willing to go with me, we began the journey together."

"Is all this quite true, my little Schamah?" said M. Arbousset.

"Yes, quite true," answered Schamah.

"I was playing with Setha under a rock, when some one called out to us, 'Do you know that Setha's mother has gone to Morijah?' Setha at once said to me, 'I enjoy Sunday very much, and my mother has gone alone; suppose, now, any one should attack her on the road and strangle her while I was not by her side! Do you know, Schamah, that I intend to go too,' 'And I will go with you,' I answered. So we set off, jumped over all the streams, and, as we knew the way, we have not missed it once. One man whom we met wished to stop us; but we told him that we were going to Morijah to spend the Sunday there; and then he did not say anything more, but let us go on."

"Well done, my brave young friends! and what then were you thinking about as you came along?"

"That the Lord might protect our steps."

"And what do you wish for here?"

"We should like to hear the songs of praise to Jesus."

"Which of them?"

"The one which begins:

'Redemption, O thou precious word!'

"Jesus has put this into your hearts; do you not think so?"

"Yes, we do."

"And do you always love the Sabbath?"

"Yes, indeed."

"And do you not care what the people in your village will say about you? They will laugh at you and say, 'What! do these little fellows want to be converted already?'"

"No, no; we don't at all."

"Can you read a little?"

"We are still learning to spell."

"Who teaches you, then?"

"Our mother."

"Capital? then you have got a spelling-book?"

"Yes, thank you, missionary."

"Well, I promise to give each of you a little hymn book as soon as you can read."

"And see here, we have got some ripe peaches for you."

And thus the conversation went on; but I cannot give you the whole of it. But I can tell you this: the distance from Thaba N'tschu to Morijah is from six to eight hours' walk, and the ages of the two little boys, when added together, did not amount to quite seventeen years. I hope that from this time no little boys or girls will complain of the long way they have to walk to the house of God.—*Juv. Miss. Mag.*



The Prisoner Set Free.

Some of you think, perhaps, that I am going to tell you about a man let out of prison, or an emancipated slave; but you will be surprised to hear that the prisoner was a little squirrel.

Thomas, a little country boy, caught a squirrel in the woods, and carried it home to his brothers and sisters. When they saw it, they jumped for joy. It had a long, bushy tail and a pair of bright eyes. It looked frightened. Thomas gave it nuts, but it would not eat. It looked as if it wished itself back in the woods, and tried to run away. Thomas had tied a string around its neck, so that it could not get away.

"Poor little thing," said Mary, "it wants its liberty."

Liberty! That was something Thomas had not thought of. The thought had not come into his head that the squirrel could never be happy in slavery. The more he thought about it the more he felt that he ought to set it free. At last, he summoned up all his resolution, caught up the squirrel, and ran back to the woods. He put it down under the tree where he first saw it. The squirrel darted up the tree, and was in a minute on one of the highest branches. He looked down and chirruped loudly, as if to thank Thomas for giving him his liberty.

Do you not think that Thomas felt happier, at that moment, than he could to have had a dozen squirrels? If then, it is wrong to rob a squirrel of liberty, is it not wicked to enslave human beings?

Some people think that the slaves at the south are better off than white people at the north who have to work hard for a living. The squirrel chose to go back to the woods, and earn his own living rather than have plenty of nuts in slavery. Do you not think Liberty is as sweet to the poor slaves as it was to the squirrel?—*Slave's Friend.*

Responses to the Appeal.

In our next paper the Treasurer proposes to acknowledge the moneys received for the "Exiles" from Kentucky, and for Rev. Daniel Wood imprisoned in North Carolina. The sympathy expressed in the letters accompanying the donations has afforded great consolation to the brethren and their families, and affords new evidence that the cause of the oppressed, and that of their faithful advocates, will ever call forth prayers and alms, both of which, especially when united, will go up as memorials before God.

RECEIPTS

From March 1 to March 31, inclusive.

MAINE.

Frankfort. Ezra Manter 25 for ed. of a child in Africa, "A Friend" 10, Mrs. Mary Dean 1, "A Friend" 1, Mrs. L.T. and Dea. T. J. 50c ea. for Mag., Others 2.75,	40 75
Kennebunk. Mrs. A. S. Hill 13, Miss Lucy Sewall 5, by Stephen Sewall,	18 00
Litchfield Corner. Monthly Con. Coll. by Rev. David Thurston,	8 00
Plymouth. J. Lord, by Otis Howe,	3 00
Portland. G. E. K. for Mag., by Rev. A. G. B. Saco. Estate of Mrs. C. S. F. Goodale, by S. L. Goodale, Administrator,	913 04
Sidney Center. Bequest of Thirza A. Spalding, deceased, by Rev. David Thurston,	8 00
Winthrop. Cong. Soc. Mon. Coll. 16, Mrs. Benj. Southworth 2, by Stephen Sewall,	18 00

NEW HAMPSHIRE.

Claremont. D. M. Ide for Foreign M. 10.50, with other donations to const. JOHN IDE L. M., J. I. 50c.	11 00
East Jaffrey. Cong. Ch. and Soc., by Rev. F. D. Austin,	2 00
Exeter. "A Friend" to const. REV. ORPHEUS T. LANPHEAR L. M.	30 00
Francistown. Cong. Ch. and Soc. (of which 3.41 bal. to const. DEA. THOMAS P. RAND L. M., 30 to const. WILLARD CARTER L. M., and Dea. C. W. 50c for Mag.) by Rev. Chas. Cutler,	54 08
Portsmouth. Benj. Akerman	5 00
Piermont. Church Contribution, by Rev. I. S. Davis,	11 54

Rindge. E. R. Farrar	5 00
Sanbornton Bridge. P. Whidden M. D. 50c and 50c for Mag.,	1 00
Temple. Isaiah Wheeler 5, Rev. Geo. Goodyear 3.50, Dea. Nathan Wheeler and Wm. Kimball 3 ea., Nathaniel Edwards and S. W. Edwards 2 ea., Dea. I. Kimball and Daniel Felt 1.50 ea., Jeremiah Fisk, James Bragg, W. H. Howard, I. Wilson, H. Wilson, A. Howard, J. Spaulding, Dea. C. Heald and Dea. F. Merriam 1 ea., Others 1.50, to const. ISAAH WHEELER L.M. Sabbath School 2.87,	84 87
Troy. Joseph Jones bal. to const. ISAAH WHITMAN JONES L. M.	5 00

VERMONT.

Essex. O. J. Buttolph	3 00
Jericho Center. Mrs. Gibbs and Family 1.25, Mrs. L. Spaulding and H. Spaulding 1 ea., Others 2.75,	6 00
Ludlow. Mrs. C. S. Sherman 1, Miss M. E. S. 50c.	1 50
Mar-shield. Lyman Clark 3, Others 1,	4 00
Walden. "A Friend" 5 for M. in Africa and Slave States and 50c for Mag.,	5 50
Weybridge. Beulah Stow, by M. Stow,	1 00
Windham. James Gould 5, John Gould 3, H. N. Prentiss and Asa T. Gould 2 ea., John Farnsworth and Wife 1.50, Aaron Bemis and John Woodburn 1 ea., Others 1.74,	17 24

MASSACHUSETTS.

Andover. Alex. Scrimgeour 50c and 50c for Mag.	1 00
Ashburnham. Cong. Church, by W. P. Ellis	15 00
Brimfield. Mrs. Phebe C. Browning	10 00
Clappville. J. M. for Mag.,	50
Chicopee Falls. Miss C. Parsons	2 00
Conway. David Lyons	2 00
East Hampton. MRS. ANNA RUST to const. herself L. M.	30 00
Fitchburg. Mrs. R. Briggs 15, Others in Trin. Soc. 5, by Rev. E. Davis, Miss S. E. Smith 2 for Young People's Miss Clf's,	22 00
Hamilton. Benj. W. Patch 2.50 and 50c for Mag.	3 00
Hardwich. E. B. Foster 3, L. Mellen 1, L. D. T. and Mrs. B. W. S. 50c ea.	5 00
Housatonic. Cong. Soc., by Dr. N. B. Pickett	10 00
Lowell. Mrs. M. Mead and Daughter, by W. P. Ellis,	1 00
Millbury. Andrus March 50c and 50c for Mag., A. H. 50c for Mag.	1 50
New Bedford. C. Davenport, by H. H. Beadle	2 00
Newton Corner. "Friends" for support of a child at Mendis M. by Mrs. Julia Bridges,	25 00
Northampton. Jared Clark	7 00
Peru. Ch. Contribution, by Turner Jay,	2 00
Pittsfield. Rev. Samuel Salsbury for Mag.	1 00
Richmond. Mrs. Charles S. Renshaw from estate of Rev. Chas. S. Renshaw,	6 00
Salem. Geo. Driver	2 00
Sandisfield. Joel Wilcox	20 00
Southampton. William S. Rogers and Argalus Pomeroy 10 ea., Dea. B. Phelps and Harris Nimocks 5 ea., to const. DEA. DAVID B. PHELPS L. M.	30 00
So. Danvers. Thorndike Proctor 4, Dea. J. Perley, John N. Stevens, Dea. R. Smith and Abel Preston 2 ea., Isaac Hardy, Isaac Floyd, A. P. Phillips, Thomas Simpson, N. H. Poor, Silas Winchester, Geo. Poor, Wm. H. Walcott, C. G. Willie, and Rev. Mr. Murray 1 ea.	22 00
South Hadley. A. Gridley, Wm. M. Graves and Hovey Moody 10 ea., First Cong. Ch. Mon. Coll. 6.05, Oliver Pease Jr. and S. N. Miller 3 ea., Mrs. S. N. Miller, L. W. Lyman, J. W. Dunlap, Mrs. M. B. Gridley and Mrs. Wm. Graves 2 ea. Dr. Wm. Lester, G. M. Smith, F. Magranis, Alfred Judd, Geo. Chamberlin, J. H. P. Chapin, Wm. Na-h, Edmund Smith, Mrs. J. B. Nash, Dea. S. White, Mrs. M. Clark, Mrs. S. Snow and E. Spooner 1 ea., G. C. and W. M. G. 50c ea. for Mag., Others 9.95, to const. OLIVER PEASE JR. and MRS. SPENCER SNOW L.M's.	76 00
Taunton. James H. Anthony 10, Robert Luskcomb, Seth Burt and Mrs. Z. L. Hodges 2 ea., Hodges Read, Dea. C. Woodward, Otis Allen and H. G. O. White 1 ea., by P.W. Dean,	20 00
Upton. Mrs. Lambert Pierce, by C. H. Leland	1 00

Washington. M. E. and Cong. Churches and Congregations for <i>Foreign M.</i> by Rev. M. M. Longley	11 18
West Boylston. B. F. Keyes 10, Mon. Con. Cong. Ch. 9, Ruel G. Cowee 3, Mrs. B. F. Keyes, Aaron Tilton, Dea. W. Lumbard, T. N. Keyes and J. C. Lovell 2 ea., Mrs. J. C. Lovell, Dea. James Fiske, Tarbel H. White, Mrs. T. N. Keyes, W. W. Keyes and L. E. Keyes 1 ea., (30 of which to const. AARON TILTON L. M.)	38 00
Worcester. J. W. Upham and Wife 15, W. P. Daniels and Wife 12, E. Draper and C. White 5 ea., A. S. Allen, S. R. Haywood and D. Hitchcock 2 ea., B. W. Fletcher and Wife 2, B. Hyde, J. H. Bigelow, C. T. Morse, E. Sawyer, Mrs. M. Mills, J. A. Gilbert, L. Drury, C. L. Prouty, W. Pratt, M. M. Morse, H. G. Otis, H. M. Smith and Miss C. Whitney 1 ea., Others 2, to const. EDWIN DRAPER and EZRA SAWYER L. M.'s; Union Church Coll. 30, by M. Pratt; MRS. ELIZA HEALY 20 for <i>Home M.</i> bal. to const. herself L. M.,	110 00

CONNECTICUT.

Avon. Mrs. Wilcox, by Rev. Mr. Murphy	2 75
Broad Brook. Milton Boies 1 for <i>Mag.</i> , A. H. 50c for <i>Mag.</i> ,	1 50
Cheshire. Mrs. Mary E. Root	5 00
Greenville. Cong. Ch. and Soc. 70, Sabb. Sch. Coll. 20 for ed. of a boy at <i>Mendi M.</i> , to const. THOMAS DUNCAN, CODDINGTON BILLINGS and LIVINGSTON H. SMITH L. M.'s., by F. W. Carey,	90 00
Greenwich. Nehemiah Howe, by Rev. Dr. Linsley,	31 00
Guilford. Jason Seward	5 00
Jewett City. H. T. Crosby for <i>Home M.</i>	1 00
Kent. Mrs. L. H. for <i>Mag.</i> ,	25
Lebanon. First Cong. Church 23, 18, First Baptist Church 9.28, for <i>Southern M.</i> , by Rev. J. A. R. Rogers,	32 46
Madison. Miss B., by A. T.	20
Montville. Cong. Soc. for <i>Southern M.</i> , by Rev. J. A. R. Rogers,	17 50
New Haven. John Peck 50 for <i>Mendi M.</i> , Amos Townsend and family 30, Mrs. E. M. S. Ely 10, Mrs. Wm. S. Porter 2, Miss Porter, F. P. Brewer, Mr. Merwin, Mrs. Barber and Mrs. R. Tyler 1 ea.	97 00
New Britain. John R. Lee 5, Norman Hart 2, J. A. Pickett 1, by Rev. L. Perrin,	8 00
Norwich. Coll. Rev. J. P. Gulliver's Church for <i>Southern M.</i> 51.35, George Pierce 10, by Rev. J. A. R. Rogers,	61 35
So. Canaan. Isaac Kellogg	1 00
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